An out of the Road Visit

TO THE

Lord Bishop of *Exeter*:

OR,

A Better ANSWER

THAN

The Best Answer ever was made.

WHEREIN

Not only Mr. *Hoadly* is reprimanded for his Rudeness to his Lordship; but also, his Lordship's *Seconds* are unmask'd, and severely lash'd for their Presumption and Treachery.

——*Timeo Danaos & dona ferentes.* Virg.

O utinam non tanta mihi fiducia sævis
Esset in Arsacidis. Lucan. ——

By *A. J. A. M.* a true Son of the Church of *England.*

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M DCC IX.

An out of the Road Viſit

TO THE

L^d Biſhop of *Exeter.*

HOwever unluckily (as ſome ſay) my Lord of *Exeter*, whom I verily believe to be a good Man, a pious, learned Prelate, and a loyal and faithful Subject: However unſeaſonably (as others think) he has reviv'd the old Notions of *Paſſive Obedience* and *Non-Reſiſtance*, (which, they ſay, had better been let alone, eſpecially, in a peaceful and quiet Reign, wherein nothing is more to be fear'd

than from thoſe very Men, that hugg'd and foſter'd that Opinion in the *Carolinian* Days, and never left off skrewing it up above a juſt Conſort Pitch, till the Strings crack'd) I ſay, tho' ſome do wiſh my Lord of *Exeter* had let thoſe Notions lie aſleep, till we had more Occaſion for 'em: Yet I cannot vindicate either Mr. *Hoadly* againſt my Lord, or thoſe that, in my Lord's Behalf, attempt to anſwer Him. For, the One is very rude, very diſreſpectful, and undutiful to a Father of the Church; the Others, by eſpouſing his Quarrel, have brought a Diſreputation on my Lord. So that it had been as advantageous to my Lord of *Exeter*, to have fought his own Battle, and defended his own Cauſe, without their Aſſiſtance, as it had been for my Lord *Galway* to have engaged alone, without any Dependence on the *Portugueſe*.

For, 1ſt, As to Mr. *Hoadly*, I ſay, had he been never ſo averſe to my Lord's Tenents, or never ſo diſſatisfy'd with his Notions; yet, as a Clergyman, he ought to have privately expoſtulated the Caſe, and argu'd the Point

Point calmly and fairly between my Lord and himſelf, whom he knew to be abundantly able to give him ample Satisfaction; I ſay, this better became a true and genuine Son of the Church, than to appear in Print, as 'twere, in open Hoſtility and Rebellion againſt his Father in Chriſt, with ſo many tender, ſoft Expreſſions, ſo many ſeeming Reluctancies, ſo many fine Applauſes and Encomiums in his Mouth, whilſt his Hands were buſy in throwing all the Dirt he could at his Lordſhip.

On the other Hand; as to thoſe that pretend to Second my Lord againſt Mr. *Hoadly*, I humbly conceive, my Lord is very little oblig'd to 'em for their too forward Officiouſneſs; becauſe (if not in their Anſwers to Mr. *Hoadly*, yet in their common Converſation) they give ſhrewd Hints, nay downright, barefac'd Proofs, that they are *Jacobites*; which, if they be, (as 'tis notoriouſly known, that one of them has, for ſome Years, not only like a *Snake in the Graſs*, inſtill'd his Venom privately into a great Num-

ber of People; but alſo has, ſometimes, like a flying Dragon, ventur'd abroad upon the Wing, and openly brandiſh'd his forked Tongue againſt the Church and State) I ſay, if theſe Men be *Jacobites*, my Lord's bright and unſpotted Reputation will be in great Danger of being ſully'd and clouded by ſuch Abettors. And this Suggeſtion is too natural and obvious, becauſe their Aſſertion of Obedience glances another way. Their ſeeming Conjunction with my Lord of *Exeter* in Principles, is only done in Diſguiſe, to vindicate another Intereſt, than that my Lord is ſo zealous for. For, my Lord's Intention in preaching up *Obedience* and *Loyalty*, is, that it may be a Barrier and Safeguard to the Queen and Her Government, againſt thoſe Fanatick Raſcals of *the Calves-Head Club*; and alſo, to quell the turbulent, ſeditious Minds of thoſe that are more than Well-wiſhers to the Pretender, and the *French* Intereſt. For, nothing in the World can be plainer, than that they, who are offended at honeſt Loyalty, and would quite caſhier the Doctrine of *Paſſive-Obedience*, rightly

rightly ſtated within its due Bounds and Limits, are abſolute Enemies and Traitors againſt Monarchy, and would, if they had Power, play the old *Oliverian* Game over again. So, on the other Hand, it cannot be deny'd, but a profeſs'd *Jacobite*, when he vindicates the Doctrine of *Non-Reſiſtance*, does it not in Reſpect to the Queen, but rather to create ill Blood, and to move and raiſe Treaſon and Sedition againſt Her, by condemning all thoſe of Treaſon and Rebellion, that reſiſted King *James*, and would not tamely ſit ſtill to ſee Themſelves, their Religion, and Country, ruin'd and undone, and given up into the Hands of Popery and Slavery; ſlily inſinuating, that there is no way to wipe off that Guilt, but by aſſerting the Right of his injur'd Son, as they have the Impudence to call that baſe-born, foiſted Sham. For it's as clear as the Sun-ſhine, that the *Jacobites* wiſh well to the Pretender; and, if they could find an Opportunity, and Encouragement, would aſſiſt him to dethrone the Queen. And we find many ſly Inſinuations to the ſame Purpoſe, frequently in their

Pamphlets; and ſome blab out their Thoughts in their Liquor, and, by conſequence, their ſeeming Zeal for my Lord of *Exeter*, muſt do him a Diſkindneſs, eſpecially among thoſe that have not had an Opportunity to be acquainted with the great Sincerity and Loyalty of his Lordſhip to Her Majeſty and the Church. They only get under my Lord's Wing, as the *Wren* did under the *Eagle*'s; that, when Time ſhall ſerve, they may thereby have an Opportunity of skipping above him. They ſhelter and ſecure themſelves under my Lord's Banners, that they may, in an After-Game, the more eaſily turn his own Artillery againſt himſelf.

It ſeems, they are all alarm'd to ſee my Lord of *Exeter* attack'd, as the *Philiſtines* were when *Saul* ſmote one of their Garriſons, (my Lord's extremely beholden to 'em.) Oh! they can't bear to have *Paſſive-Obedience* oppugn'd; *Proximus ardet Ucalegon*; as if my Lord were one of their vile Gang. But they have ſome Advantage to make of this for their Faction My Lord, and ſeveral others of hi

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Brethren in the Upper-Houſe, are favourably ſpoken of by them. They'd make us believe they have ſome Friends among the Prelates. There is a Neceſſity the World ſhould think, that the Party is ſtrong; elſe it might ſoon be weaken'd and undone by Deſertion, and ſo dwindle away to nothing. All the Nation knows my Lord of *Exeter* to be a true Church-of-*England* Man, a ſound, ſolid, and orthodox Divine; yet I dare venture my Life, his Wings are not ſo ſtrong, as to fly to St. *Germains*: And, therefore, they could not have invented a more plauſible Method, to diſgrace and blacken an honeſt Man, than by thus taking his Part, and eſpouſing his Quarrel as their own.

There are a thouſand abler Pens that heartily love and admire his Lordſhip; but they were far from thinking my Lord ſo vanquiſh'd, as not to be able to make a ſtout and valiant Reſiſtance, without making Alliances, and gathering Confederates and auxiliary Troops to his Aid and Aſſiſtance; eſpecially, ſuch as thoſe in the wooden Horſe

Horſe at *Troy*, who would prove Enemies, inſtead of Friends, if a *Scotch* Invaſion ſhould proſper, and give them an Opportunity. They'd talk of another ſort of Obedience then, than his Lordſhip does now, and tell him to his Face, he was miſtaken in them, if ever he thought they aſſerted Paſſive-Obedience for the Queen's Intereſt and Advantage; as one of them had the Confidence to tell me, ſome time before that Expedition was dreamt of here, That ſuppoſing ſuch a thing ſhould happen and ſucceed, ſuch a Text would be very proper and ſuitable to the Occaſion, when he ſhould be receiv'd and led triumphant into the City; whereby, I verily believe, they knew of it long before we did, and had ſome part to act therein, if it had come upon the Stage. The Text was, Ezekiel xxi. 26, 27. *Thus ſaith the Lord God, remove the Diadem, and take off the Crown, this ſhall not be the ſame; exalt him that is low, and abaſe him that is high. I will overturn, overturn, overturn it, and it ſhall be no more until he come, whoſe Right it is, and I will give it him.*

But

But to return; theſe *Jacobites* caſt an open Affront upon my Lord, in preſuming to ſnatch the Cudgel out of his Hand, before he let it drop, or ſtood in the leaſt need of their Aſſiſtance; eſpecially my Lord's Antagoniſt, being but as 'twere, a *Pigmy* againſt a *Polyphem*; they muſt have ſome other By-Ends in the Matter. Beſides, conſidering the other pernicious Principles of theſe Men, it looks as if they did it on purpoſe to diſgrace my Lord, whom they know to be ſo worthy a Champion for the Proteſtant Cauſe, to caſt a Slur on whatſoever he ſhall hereafter write, in Vindication of the Church, the Queen, and the Government.

If a *French* Papiſt ſhould eſpouſe my Lord's Cauſe, 'twould no doubt ſurprize and ſtartle ſuch as never had the Honour and Happineſs to know his Lordſhip: But then others that are familiar and acquainted with him, would laugh at the Poorneſs of the Contrivance; and nothwithſtanding this *French* Trick, my Lord would ſtand

ſtand as fair and right in their Opinions, as ever he did before. However, the Majority would be offended, and 'twould be hard to remove ſuch a Prejudice, when once imbib'd by the Ignorant. We all know how a Party abus'd honeſt *Richard Hooker*, and laid a ſcandalous Crime to his Charge, in hopes thereby to enervate and render invalid thoſe glorious Truths he had oblig'd the Church with.

For though a Man writes never ſo pious and godly Precepts, and Admonitions, yet if it can be prov'd, that he himſelf is a very vicious, wicked, and debauch'd Perſon, the Book, by the Author's Fault, ſuffers, and loſes its perſuaſive Force and Energy; and 'tis a natural Suggeſtion, that he believes nothing of what he has writ, and conſequently it can't be expected others ſhould have a better Opinion of his Book than himſelf.

But to return to the *Jacobites*: 'Tis true, they do not, they dare not poſitively ſay, that his Lordſhip is one of their Faction; but they ſlily inſinuate it,

it, and would willingly make the World believe him to be ſo. And therefore, I hope, my Lord (if the Affront will not amount to a *Scandalum Magnatum*) will, however, ſeverely laſh them, and all their malicious curſed Crew, with his ingenious and learned Pen, which, upon ſuch an Occaſion, will require to be dipp'd deep in Gall; for though the harmleſs Dove has none, yet the wiſe Serpent has.

'Tis ſtrange, indeed, to hear theſe Men patronizing Paſſive-Obedience in Queen *Anne*'s Reign, who exploded it in King *William*'s. When *Collier* and his Brother in Iniquity, could have the aſtoniſhing Boldneſs, and brazen Impudence, to pronounce a ſolemn Abſolution to Traitors and Murderers, that died without Repentance of the Fact for which they were condemn'd; nay, who gloried and boaſted of their Villany, and leap'd into Eternity without the leaſt Regret or Sorrow for that foul Crime, but only (like deſperate *Faux*, in the horrid Gunpowder-Plot) becauſe the bloody Tragedy was not perpetrated, and all this tranſact-

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ed under the Gallows, which might juſtly, and would have claim'd them as its due, in any other Reign, leſs mild and merciful than that of King *William*, of ever glorious and immortal Memory. For their giving Abſolution without Repentance, was a ſetting their Hands to it, that the Aſſaſſination was no Sin.

And now to conclude. I ſay, againſt all the Fanatick and *Jacobite* Factions, that my Lord's two excellent Sermons, which Mr. *Hoadly* ſo rudely oppugns, are true, ſound, orthodox Divinity, and ought always to be preach'd, and inculcated on the People,

Till the barb'rous Aſſaſſination-Plot,
And thirtieth Day of Janus *be forgot*;
Which ne'er will be.

Or till ſuch another Reign as King *James*'s ſhall plague the Nation, and bring all things to the laſt Extremity, which God grant may never happen, which Calamity God drive far from us; a Reign in which the Blood-thirſty Papiſts took the ſame Advantage againſt

gainſt us, upon the Account of our Loyalty and Obedience, as the *Jews* Enemies did againſt them, becauſe of their ſtrict Obſervance of the Sabbath, whereon they thought it unlawful to fight or defend themſelves. But in a ſhort time, Neceſſity and the Enemy's Fury, taught them and us to ſtate Caſes of Conſcience better; and that the Sabbath, the Law, and the Goſpel, were made for the Good of Mankind, not for their Deſtruction.

The moſt abject crawling Worm, when trod upon, will turn; and can it be imagin'd, that a rational Creature, when trampl'd upon, ſhall not be allow'd to make ſome Reſiſtance?

FINIS.

gainſt us, upon the Account of our Loyalty and Obedience, as the Puritanick Enemies did againſt them, becauſe of their ſtrict Obſervance of the Sabbath, whereon they thought it unlawful to fight, or defend themſelves. But in a ſhort time, Neceſſity, and the Enemy's Fury, taught them and us to ſtate Caſes of Conſcience better; and that the Sabbath, the Law, and the Goſpel, were made for the Good of Mankind, not for their Deſtruction.

The moſt adjacent crawling Worm, which trod upon, will turn; and can it be imagin'd, that a rational Creature, when trampl'd upon, ſhall not be allow'd to make ſome Reſiſtance?

FINIS